

The pious Life and Death of
MOSIAH SHVTE

Who left us on the 22. day of

June. 1643.

By Mr. Tho. Bovey.



Arewell to my teares, I'll weepe no more; let those that
 can finde no other expressions for their griefe, than what
 their shewing eyes afford them, bewaile our departed
 Prophet in a silent language of a reare, and weepe out E-
 legies for their soules great losse. I must finde out some
 other means to empty my full bosome; not that I would
 willingly part with the remembrance of our *Iosab*, nor
 poure out all the sad thoughts his death hath left, for even
 my melancholy is welcome to me, whilst he is the subject of it, but I would
 transcribe some reverentiaall conceipt, which my contemplative griefe hath
 written on my heart, that may perhaps be better read on my paper, for with-
 in the they have now a comfort in me, and take up so much of me that they
 scarce leave room for other thoughts, which the times fruitfulness and se-
 rious debate doe continually distill to me. I may freely admire thee now,
 for thy modest eare are deafe to our applauses, and thy well-bred life was a-
 bove our flattery, so that I shall have no capse to checke my selfe, whilst with
 thee I shall have a mirror to my selfe, and a pattern to my life; neither shall our
 griefe be without a comfort, and our sorrow without a reward. He knew not how to
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quire beginne at the last act of thy life, wee will cursorily at least examine every Scene of it, and will looke backe even from thy cradle to thy grave, and we shall finde thee consecrated even from thy infancy to the service of thy great Master; thou wast the sonne of a Prophet, of a religious and faithfull minister, who was blessed with five more, every one of which with a carefull and pious hand he lead through all their studies, till he brought them from the Schoole to the Pulpit: and when as in eminent Candlestickes hee had there placed them, as so many burning and flaming Lights, as there wanted no worth to make him perspicuously happy but heaven it selfe, he left this world engaged to him for those happy Legacies in a full age.

We will not here any further search after the religious courses of thy pious Brothers, yet while we bemoane thee, we cannot but lament the considerable losse of thy neighbour-Brother, who was sained some few years before thee, whose various Learning, whose devout industry, whose divine gifts, made his life also admired, and his death lamented of all that heard of him, being brother as well to thy desert as blood.

When we take a view of thee, and examine all thy merit, we need no other description of a true Father of the Church, and a true Protestant, and let those who shall hereafter have occasion to write such a Character, remember reverend *Shute*, and make him their patterne.

We will first consider him as a man, how well he did instruct himselfe, and preach to his owne soule, and we shall here finde that his ordinary conversation was a continued Lecture.

He was of a disposition sociable, and affording Nature onely such refreshments as might enable her to assist him in his holy employments, for they were but as so many preparatives for study. To all he was generally affable, to none severe, never discovering any austerity but against an impudent sinner. He was knowne almost to all, acquainted but with a few: he kept a civill correspondence with many learned men, but those that he chiefly bestowed his leisure houres with, he chose rather for their free and innocent friendlinesse, than for any eminency of their parts, rather studying bookes than men, yet conversing with the best, that he might not quite be a stranger to the times he lived in. His greatest wealth was the riches of content, his greatest expence (next to his Books) was his charitie: he could never finde himselfe toucht with any thing like covetousnesse, but when his small treasure could not afford reliefe for some that were the objects of his pittie.

He was long happy in a vertuous Wife, but never was a Father, though he bewailed himselfe soe to those that were fatherlesse. He knew not how to be

be proud, and could as ill indure a corrupting flattery. In briefe, he was of so even a spirit, so happily tempered, that hee was master of his passions, and had no unruly humour predominant in him. I could lay downe out of the observation of his life, so many divine, so many morall rules and precepts, that his very example were direction enough how we should steere our actions and affections; but these are the slightest pieces of his worth.

Let us look upon him in his proper sphere, and inquire how fit a man hee for his sacred function, how he was qualified to be an Ambassadour from the Court of heaven, and how he might be well worth our wonder, for it will appeare that all the eminencies which doe disperse and divide themselves amongst severall other men did meet in him; what was it that any one man of his profession might boast off, which he was not master off; his gravity and preaching countenance did chastise every carelesse and wanton hearer, so that to weare his picture neer our eye or heart, or to suppose him looking upon us, were enough methinks to fright away a sinfull thought; devotion hovered about him, when he was addressing himselfe to pray, and his whole gesture held a warme zeale even in a frozen bosome, whilst his piercing words fell from him they begat private sighs in those which joyned with him, to witnesse that their hearts breathed out the same requests, all his ejaculations were the sober dictates of the spirit, they were not fierce nor sudden raptures huddled up, conceived, and borne in a halty minute; his zeale though fervent was modestly ordered considering to whom he spake, nor did he on the other side tye himselfe to a few set words, as if the Almighty were to be appeased with spells, but well fitted Petitions varied as often as any occasion offered themselves; and when he had as it were prepared the attentive soule by prayer, and begged a blessing upon his honours discourse, he so cheerfully, so solidly addressed himselfe to the work of a heavenly Creator, that he presently had possession of our eyes eares and hearts, he seldome (unlesse some other occasion called for it) varied his text, or leaped from place to place to start a new Subject, he commonly preached one piece of Scripture with such learned perspicuity, such a pious pleasancie, and did so heighten our religious appetites that we were sorry for the parting sands, and languished for the next houre to finish that which to day he had perhaps but only cut out, and divide for another dayes exercise; in his delivery he was neither affected nor loose, having such a command of his tongue and voyce, that he could handsomely fit them for every Subject: at a funerall he preached so powerfully in the behalfe of death, that he made some desirous not to live, others to live better; nor did any returne from him without beneficiall conviction of their owne

14
mortality, so pathetically would he solemnize the passion of our Saviour, that his hearers might well laugh at the superstition of a crucifix, which only reacheth the Gazers eye, or but slightly toucheth the abused soule, when as he imprinted in every heart Christ crucified, by representing every circumstance of his Passion, and so to the life, as if he were bleeding afresh, and were again stabbed and wounded by us that were his sinfull Auditory, by those meanes he became master of our consciences, which stood in awe of his words, and were powerfully subdued to his saving doctrines, nor did he administer sharp things only, he had balme for the broken and contrite heart, soft and gentle perswasions to awe a trembling soule, he never denounced judgement but his eyes were big with teares, he was none of those thunders who represent God in all his terrible attributes and shadow over his mercy and compassion. He rather allured then terrified a straying conscience, and rather endeavoured to bring it home to the Fold then drive it farther from safety, and though he did dresse his Ministry with all the winning advantages and pious allurements of spirituall Rhetorick, though the weeds he cloathed it in were im-broadened with all the faculties of learning, with golden Sentences, and precious Meditations, which did catch the attention of every Auditor. Yet this *Kings Daughter* (for so is the word well preached) was all glorious within, the matter which was the inside was rich and substantiall, those whose capacities went along with him understandingly might receive instruction to their soules comfort, so well did he comply with the meanest hearer, The more delicate apprehension of the Nobility and Gentry, (which was still part of that religious Auditory) was so advisedly seduced, that he did as it were court them from their sinnes, and by a holy insinuation did even steale into their bosomes: and so powerfully convince them of their vanitie, that they alwayes carried home with them new resolutions, and the most sober, the most learned persons (for some such were almost alwayes part of his Auditory) discovered in every Sermon such a digesture of generall learning, so many full expressions of a Schollar, of a sound Preacher, of a holy man, that they could have even kissed the Pulpit in approbation of those blessed Truths sent down from it.

There might you see the graver Divines, willing to improve their knowledge and their piety by that summary duty which might be found in every dayes Lecture, and there might be seen the young men of the Castle lately set up in their Trade for soules, inabling themselves for their sacred employment, so attentively fixing their whole soules on him, as if they had a desire to assimilate themselves to every excellency of his, and eying of him as if they were learning to put on his reverend gettiture which gave life to all that fell

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from him, the other how to borrow his unaffected art and faculty
 patience, another how to weave his reading and meditation with
 such cunning and advantage to his owne soule, that he might be able
 to communicate the benefit received thereby to others of that holy
 Function; another carefully observing his method, in purpose to
 revive his after-Labours by so rare a Modell. Thus hee was a Pre-
 sident for all men, yet was there such a mixture of holinesse
 in all these perfections, as if hee onely had beene ignorant of
 them. And wonder not that this Tower of *David* made so faire a
 shew, and so many dwelling eminences; for he had a foundation
 large and faire, Grace layed the first stone, and perseverance built
 upon it; a connexion of piety and good works was the Morter and
 Cement, Faith was the Buttersse, the holy Spirit was the Master-
 wheele, by whose divine influence every thing was disposed; Na-
 ture lent all her ayde to make the work perfect, for, (as so many La-
 bourers whose proper employments were herein necessary) hee
 had an open imposition, a retentive memory, a searching wit, a try-
 ing judgement; and here were all the sorts of Art which makes the
 superstructure, as indefatigable industry, inquisitive study, curi-
 ous observation, satisfying experience, and the usefull extractions
 of books and antiquities.

Let it bee the boast of others, that they are able to performe
 the most sacred Ministeriall Office, without being much behold-
 ing to learning (that necessary hand-maid to divine knowledge)
 whilst we pitty, and laugh at the ignorance of those zealous Do-
 ctors; it will be worthy admiration to his lasting fame, that he was
 not content to make himselfe intimate with the whole Scripture,
 and have every Text ready to confute an Adversary, or convince a
 Sinner; but he did runne over the whole body of Learning; sip-
 ping from every part of it, as from so many flowers, some servicea-
 ble notions, which being by his holy Art digested, as by the suble
 Chymistrie of the Bee, helped to make up that honey, the sweet

and cordiall Lectures which he frequently entertained us.

Hee read the Bible in that originall Language, in which the happy Secretaries to the holy Ghost pend it; that hee might bee the more flowing with the true intention of every word and expreson of it; making himselfe acquainted with those learned languages, because hee would looke back into the first essence and purity of things, before the perplexing variety of humane concept had speckt it selfe upon it; that hee might examine upon what grounds and reasons, the ancient Expositors, and Fathers, have founded the numerous volumes, which at this day doe furnish our Libraries; doing this not out of a proud curiosity, or to defend errour: but out of a reverend feare of assenting to their new opinions of any how well soever esteemed, if he find them dissomant to their ancient verities, which he studiously attained too by going so farre backward into the unfailed learning, and wisdom, which was behind him.

But I le summe up no more of his parts, but will abruptly leave his many abilities in the mid way; seeing every Sermon of his told us how generally, how admirably, he was qualified (for they were not the elaborate issues of many dayes, so much time not being allowed him) but they were the digested Quintessence of his former labours, to which his leisure onely gave him leave to adde a little else, but meditation and method.

There is yet something behind, which will give more lustre to his precious memory; it is possible wee may finde his parallell, if wee relye upon his qualifications of learning, and strong parts; but where shall wee finde so much integrity, one so like those faithfull Disciples, whose immediate Tutour Christ himselfe was, one that so deservedly may bee stiled an Apostle of Christ, by his prime Excellencies. Let us first looke upon him as approved of by his great

great Master, to take care of those soules; amongst whome hee expired; behaving himselfe much like that Shepherd, that gave his life for his sheepe; for it is well knowne, hee spent himselfe so without intermission in his study and his Pulpit, that his unstinted houres, which wanted part of that immoderate exercise, which his Spirits had settled into diseases: which pressed upon him so violently in his latter yeeres, that he often preached in paine, in saint sweats, nay, sometimes in blood, of which he had many witnesse; nor could he be wonne from his Station wherein his conscience told him God had set him, by any richer invitations, or Livings offered him by his friends of a greater value, which he often refused. When he had brought his neighbours soule halfe way to heaven, to leave them to a new Convoy, who might rather direct them in a crooked course, or bring them back againe, then help them forward (for he would lament the paucity of conscientious Guides,) hee was alwayes so farre from that almost Epidemicall crime of temporising, that hee was lookt upon as a perfect Antagonist to the time hee lived in, as if hee had scorn'd to bee a Favourite to that predominant power, under which the evils hee lamented, received their continuance and growth. His well-setled soule, was still kept within its religious Center, and could never bee cojured out by all their powerfull Charms which ambition scatters, to inveigle the opinions and judgements of her opposites. When at any time hee saw any indirect designs on foot, which some great Agents in Church and State kept going, either to put more fetters upon the Subjects, or new designs on Religion; hee would never bee courted to bawde his tongue to make Apologies for their Innovations, nor could hee be silenced from declaiming against the dangerous attempts of the first Troublers of Israel, and there needes no greater Conviction of the corrupt Genius of those dayes; that hee, and some men of his forme
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were so long left unpreferred, whilst the dignities of the Church (which should have been the reward of men singular for their piety and ability) were taken up by such, who rather studied and practised the politicks then duty.

And when afterwards the winds were quite turned, when stormes and foule weather threatened every one that came into the new Reales, he did not forsake the Anchor of a holy resolution, but rather incurred sharp blasts of envie and malice, disdaining a wavering compliancy to the fatall alterations of our giddy times, which drew from him many a teare, and private groane; neither could hee refrain from a more open expression of his griefe, though there were danger in his very sighs, because they seemed to thwart the affections of such, as were hurried another way by their owne violencies; hee would modestly complaine of the miscarriage of those above him, and with a warme and warrantable zeale, be angry with such among the giddy people, who would not for the confusion they were headlong running into; no bold face sinner could escape him without a reasonable reprehension, no destructive doctrines, no false glosses, no schismaticall tares could be sowed by the malice or ignorance of any, but hee would carefully set himselfe to the weeding them out betime, least the seed of them should prove fruitfull, and scatter themselves in his well-kept Garden, (for such is a parish well instructed) hee was so true a lover of Union and true Devotion, that the dividing Separatist, and suspicious Papist received a wound from him, at almost every Lecture.

To conclude, he was a furious and eager Opposite to all those things that interrupted our Peace, and sullies the face of Truth; hee must needs complaine that Truth and Peace have lost their Justice to Chastitie. Neither did he encounter the enemies of the times with a loud surryce, but moderately and calmly overthrow them, having learned

learned the breaking of a flint with much easinesse upon a cushion, scorning that vaine glory, and the servile ends which makes some partially and uncivilly calle against the present mischarriges, simply on purpose to anger the power of those, whose interest commands them to stop their mouthes, that they may undeservedly gaine the title of a prelogative Martyr, and hazard their preferments in expectation of some better Guardin. So reaching at a dignity by their hot ambition; which they were never likely to reach by their luke-warme devotion. But his divine soule knew no indirect ends, the Cathedrall honours had never any enragetick influence upon his conscience; his eyes, and his heart, were alwayes towards heaven; as if from thence hee expected a Bishoprick, and desired no other preferment, then what was there layed up for him, being so straight minded, that he sleighted the Miter to make himselfe sure of a Crowne.

It is time, that I should make hast to his mortality, least when I have inquired after, and called together all his worth, some may think him more than man; to avoid this our plot, let us therefore looke upon his declining, and wee shall finde an Evening becoming such a day, glorious even in his Sun-set, neither could wee looke for any other Catastrophe at the last Scene, when all the rest of his life was so well adorned; Hee lived fifty five yeares to learne how to dye well (for indeed his whole Age was no other wise employed) at last Nature being over-wrought, groaned under many infirmities, with which Conflict, hee a great while passed over; till death which could not be deferred further, and heaven which could not longer be without this Guest, agreed here to summe up him by a cowning se, which as soone as hee had retired a out of this People into his Chamber, suspended his Spirit, and had throwne him on the ground, had not all lucky friends

(whose fortune it was to close his eyes at last) then by chance rescued him from the fall, after this, his disease pursued him so close, that it took him from his profession, and thus he accounted death, even before death to be forced from his Pulpit, there he interr'd himself willingly, and expired his soule, being then nearer, and on its way to heaven.

But blessed man, thou madest thy bed in thy Pulpit; and finding thy soule upon her wing, thou didst almost alter thy usuall method, betake thy selfe to thy Text; which was, commanding Mortallible death, yet before thou didst enter upon it, thou didst prepare thy few and happy Auditors by a most devout and pathetical prayer, wherein all the world was beholding to thy extraordinary charity; and may thy bleeding Countrey, thy distressed Brethren, thy melancholly Friends, and even thy poevish enemies feele the blessing which in thy last words thou didst begge for them; when thou hadst, as if thou didst intend them, so many Legacies, summed up all things which were necessary for us, thou didst bequeath thy soule into the hands of him that made thee, and suddenly after didst fall asleep, hee that shall with a contemplative soule observe all this, and yet want a Sermon to teach him how to dye well; when Reverend SHUTE now, very neare a Saint preached, from his death-bed to him will hardly bee brought to a fence of saving mortification; should his blessed Angell descend, and bring downe instructions more immediately from Gods mouth, how he must dye, to live immortally.

Nor did this man of God goe to his grave with more funeralles; he had more true mourners, then follow the Horse of a departed Prince; such put an affected grieve, with their dissembled blacknesse: and at these stately Obsequies, there is no circumstance like sorrow but a contrite solitarinesse; when

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23

as here wanted no Pagets of mortality, nor borrowed Sadnes to attend him to the house of death in his melancholy Traine, (which was made up of thousands besides his drooping kindred, it was hard to finde out a drye eye or face, wherein griefe did not apparently shew it selfe.

The Nobility and Gentrie could not but command their teares, or were willing to bestow that Courtfull showre, in acknowledgement of the many blessings they derived from him, the dejected Clergy hung downe their heads, as if they had lost the credit of their profession; his sad Parishioners, who for so many yeeres had received the bread of life by his faithfull Ministry, looked pale and disconsolate, as though they had feared a succeeding famine; and the rest of the weeping crowde who had heretofore gathered up, whilst he shook the Tree of life to all that came, by their lamentations and plenteous sighs, did wirtesse that they had soules sensible of the injury which death had done them by taking away him, who alwayes stood Centinell for all his Auditors, and gave them a timely Allarum against the surprisall of their Aich-enemy the Devill.

Well then, might his learned friend have spared his Funerall Lecture, for there were no eyes present which needed pumping, no hearts which were not already melted at the Buriall of this Favourite, but his words were cordiall to us, when hee excellently shewed us, how hee had fought a good fight, finished his course, and kept the faith, and was gone to receive that Crowne of Righteousnesse, which the Lord the righteous Iudge had laid up for him.

Let us therefore wipe our eyes, seeing wee are so well assured of his happinesse, least wee seeme to envie him in his blessed repose, and the reward of his righteousness, to hope it is as certaine, as that the Almighty is mercifull, and that

hee hath prepared for him a Kingdome and Crowne of immortality.

Yet, it is said there wants not those that dare more then doubt of his soules blisse; O desperate uncharitableesse, even against their owne soules.

If our God bee so severe, that the well-drest soule which never went without its true judgement cannot bee admitted, what shall become of those, who have nothing but ragges of vanity, and paths of pretended zeale to cleath their stinall nakednesse.

O my God, if there bee no roome in heaven for this good, this vigilant shepheard: where shall the poore flocke bee folded, when wee are driven out of this life; Is not the gate of blessednesse narrow enough, but must wretched men straiten it yet further, if so much, so pure piety cannot enter, how shall prophaneesse and accumulated sinne struggle thither; that forward intruder, that will make himselfe of Gods Iury, and dare peremptorily condemne the just and innocent, passes a severe sentence against his owne soule.

But heaven and earth whose darling hee alwayes was, have lifted him above the reach of their violent malice, and will ere long take some revenge for his injury, and whilst God and man having now divided him betwixt them, shall take care the one of his soule, the other of his Fame, and shall eternize him in the Register of the Saints: when the memory of those dregges of men who are professed enemies to morality and learning, unto piety, and almost to all the true and essentiall parts of Charity and Religion, shall bee odious to posterity, to which they have given a wound, to their furious and unlimited zeale and practice, which will scarce bee well carryed by many succeeding Ages; Yet even for those malignant Spirits his soule left a Blessing: whilst he beg'd of the Almighty

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ty (whether he was about to goe) to enlighten and amend their blind-fold eyes, and to pardon their wilfull and malicious blindness. Thus instead of repaying the gall of his detractors with bitterness, he took them into his prayers, and so sacrificed for their finnes, a benefit bestowed upon them against their will and merit.

Come hither then all ye that have an ayme to heaven, and set your selves to study the life and death of this holy man. What wee cannot performe by his precepts and pious instructions, let us reach at by his example and imitation, thus he may live with us in despite of death, and preach saving doctrines, though he be for ever silenced, thus every godly bosome may make it selfe his Tombe, which being adorned with any resemblance of his better part, will more fully evidence his worth: then a shining Marble, where partiall Inscriptions doe most times flatter their dead Guests; and are therefore justly suspected as no more then a Funerall complement. Yet it were both pitty and ingratitude, we should tempt them who hath so often awaked us from our sinfull Lethurgy, before we had huddled him up in the common dust, without some memoriall where it is laid up.

Goe on then, and you whose soules were above thirty yeares obliged to him, deliver him up to be inter'd in your intended Monument, that when aged Time hath worne out all those who have been witnesses of his worth, his parts and piety, those stones may tell his happy story, by offering his Epitaph to every Reader,

FINIS.